

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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BY EVANGELIST JOHN LINTON

328 Belle Isle View
Riverside, Windsor, Canada

"There be three things which go well, yea, four are comely in going: A lion which is strongest among beasts, and turneth not away for any; A greyhound; an he goat also; and a king against whom there is no rising up."—Prov. 30:29-31.

Have you ever noticed how the world of nature seems to have been planned to furnish illustration of spiritual truth? The seasons of winter and spring with their parable of death and resurrection: the harvest of grain from the corn of wheat that falls into the ground and dies: the innumerable stars of Heaven depending for their existence on that father of lights—the sun: the animal creation with their contrasting instincts of peace and aggression, depicting the good and evil in the world of men, so that the parables of nature parallel the parables of Scripture, and nature's book becomes one vast commentary on the redemptive work of Christ.

And this the Scriptures declare. John tells us that "all things were made by him." It is just as true that all things were made for Him. That is, the purpose of creation is to illustrate redemption, so that it is truer than even the poet dreamed that from things around us we see

"Sermons in stones;
Books in the running brooks,
And God in everything."

There are several figures from the natural world described in my text. We are familiar with the fourfold portrait of Christ in the Gospels. Here is a fourfold portrait of Christ given before the Gospels were penned.

The first is

The Lion, Our Conquering Christ

The lion is the king of beasts, the monarch of the jungle, the lord of the animal creation. When the lion roars, all inhabitants of the forest tremble. There is no beast that can stand before him. The lion is conqueror of all.

And one of the titles of our Lord was the "Lion of the tribe

of Judah." Jesus Christ our Saviour, appearing on the human scene, had foes to face and conquered them all.

C. J. Rolls aptly indicates a fourfold conquest by Christ over self, sin, Satan, and the sepulchre.

He conquered self. He made His will subordinate to the Father's will, and said, "I came not to do mine own will, but the will of the Father who sent me" (John 6:38). This conquest of self was complete, it was absolute. His words were not His own, for He said,

(Continued on page 2)

Infirmities in Prayer

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. 8:26.

By John Henry Jowett, D.D., 1863-1923
Once pastor Fifth Ave. Presbyterian Church, New York City;
Later at Westminster Chapel, London

I want to consider some of the weaknesses which beset us when we commune with God in prayer. If we can clearly recognize our infirmities, we may apprehend what is the promised ministry of the Holy Spirit. "The Spirit also helpeth our infirmities." I know I cannot go far along the road, for it soon passes into mystery and obscurity. But steadily to contemplate our weaknesses will surely reveal to us where the Holy Spirit will bring us needful strength.

We Have Weak Appetite for Prayer

And in the enumeration of some of these infirmities I think I should, first of all, mention the weakness of appetite. We may realize this weakness if we contrast it with the strength of appetite revealed in other relationships. Take a man's appetite for business with all its keenness of strenuousness and intensity. Or take a man's appetite for pleasure, which is often as burning as the thirst of the fever-stricken. Or contrast our appetite for a novel with our interest in the things of God.

When we turn to pray there is frequently no effective driving taste in our fellowship. And the taste for a thing is always a mighty dynamic. When our taste for anything is weak we loiter along the road, and we are oppressed with our own weakness. So it is with our weakness of appetite in prayer. We are oppressed by comparative indifference, and

in the sense of insipidity we play with the great concern.

We Have Infirmity of Faith When We Pray

And there is a second infirmity which I will call our weakness of faith. We have no strong belief in our business. Real faith is a fountain of boundless energy. At Tobermory, on the west of Scotland, a little handful of men have a strong faith that a sunken galleon from the Spanish Armada is the prison house of great treasure, and their faith is productive of an energy which makes zealous

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Jesus Is Coming

I. How and When; II. What Christ's Coming Will Mean to Us; III. What We Should Do in View of His Coming

By John R. Rice

(SERMON PREACHED SUNDAY NIGHT, JULY 9, 1939, DALLAS, TEXAS. STENOGRAPHICALLY REPORTED.)

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24:27, 36-44.

I. HOW AND WHEN IS JESUS COMING?

1. Christ Is Really Coming Again Literally

The Lord Jesus Himself is really coming. He is coming literally and bodily. Nothing is more positively stated in the entire Bible than that the Lord Jesus is coming back again. Verse 30 in this same chapter says, "... and they

shall SEE the Son of man coming in the clouds of heaven with power and great glory." They shall see Him. Jesus said, "If I go... I will come again" (John 14:3). As certain as His going away, so certain is His second coming. As physical as His going away, so physical is His coming. As literal as was His going away, as visible as was His going away, just that visible and that literal will be the return of Christ.

In Acts the second chapter we read that when Jesus went away, two angels stood by in white apparel and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Now this same Jesus is coming again. He went away visibly, with a human body, a body with nail scars in His hands and feet and

a wound in His side. The disciples put their hands on Jesus and they saw He was not just a spirit or ghost but He had flesh and bones. They said, "Our hands have handled him" (I John 1:1). The angels said, "This same Jesus is coming again" (Acts 1:11). As certain as He went away, so certain is He coming again. This same Jesus who went away is coming back again, literally, visibly, physically, bodily, really, without any subterfuge, without any trickery. The Lord Jesus is coming back with a human body to this earth.

In Revelation the first chapter, verse 7, hear these words: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

A woman heard me over the radio and wrote, "Brother Rice, I like your preaching. It is just right. As far as I understand your preaching, it is just like Judge Rutherford's. Please write and tell me if you agree with Judge Rutherford in everything."

I told her more than that! She said she had a good many of his books. I asked her to send me one or two and I would mark them and show her. I did not preach and did not believe what Judge Rutherford does about the second coming. She sent me one of Judge Rutherford's books. In it, he said that Jesus came in 1914, that He was already here in the world, and that the coming of Jesus was only in some spiritual sense. I wrote on the fly-leaf of that book these words: "Behold, he cometh

(Continued on page 3)



Last week Dr. Paul White, missionary doctor in Tanganyika Territory, East Africa, hated by witch doctors, found that a cobra snake had been put in the operating room of the little mission hospital to kill him.

CHAPTER V

Ease of Entry

Hezeroni, the postman, was sitting on the step of the hospital, his face twisted with pain, his foot bandaged up and looking most uncomfortably swollen.

"Hongo, Hezeroni, you have trouble? Heh, did I not tell you to come yesterday that I might fix your foot?"

Behold, you have left it for a whole day, therefore your trouble is your own fault."

"Kah, Bwana," said Hezeroni, "it was not that I did not wish to come yesterday, but I walked very quietly and sat behind the baobab tree where I had heard the words of Muganga, the witch-doctor. I sat there for much time, for it is a place where one is not seen and I heard words, Bwana, words that will help you. That is the reason my foot is sore. That is the reason that I have come for your help, with the sure knowledge that you will give it to me today."

I undid the bandages and there was a foot about which Daudi, coming up, remarked:

"Behold, it looks like the foot of kiboko, the hippopotamus."

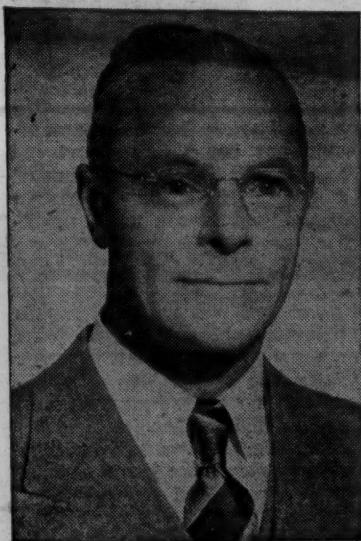
"Yah," said Hezeroni, "and it throbs like the belly of a frog."

I grinned at this elegant analogy and turned to Daudi: "Bring the crocodile forceps, boil them up and also the pickle bottle that we used yesterday; a kettle of hot water, some antiseptic and some bandages."

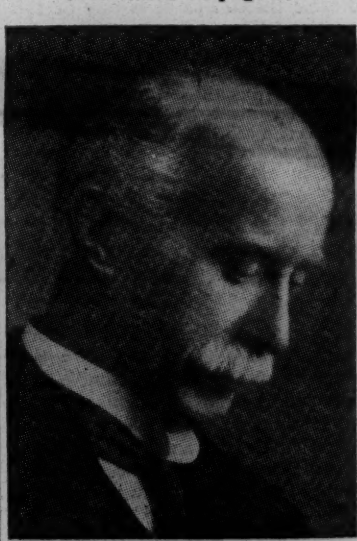
As the dispenser hurried off to do these things, Hezeroni said:

"Bwana, as I sat in the place of concealment, I heard the words of the Chief himself, and of the witch-doctor. They were concerning the girl against whom Simba

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Dr. John Linton



Dr. John Henry Jowett

Salvation Does Not Vary With One's Assurance of Salvation

Dear Brother P—:

Thank you for your letter of April 28. I am glad to hear from you, and I will try to answer your questions.

1. You ask, "Do all Christians experience two or three days of lack of faith per month?"

ANSWER: No, some more and some less, or none. I went for three years with doubt and fear after I trusted Christ. Then I found from the Bible that "he that believeth on the Son hath everlasting life." I had trusted Christ and so I found God promised I already had everlasting life. I have never doubted since then. I am just as much saved now as I was before, and I was just as much saved before I knew the truth of that Scripture as afterward. The thing that settled it was when I trusted Christ.

Christians feel differently, but people are not saved by their feelings, neither pro nor con.

2. You ask, "What is the result if one dies during this period?" (of "lack of faith" or lack of assurance, more properly stated).

ANSWER: Whether one has a feeling of assurance when he dies has nothing to do with salvation. Suppose that you had deposited money in a bank and then there came a time when you did not have full assurance though you wanted to withdraw the money. The assurance would have nothing to do with whether or not you had money in the bank. If the bank is an honest bank, they keep the money which is deposited safe. Your feeling of insecurity or your assurance would have nothing to do with the fact either about whether you had money in the bank or whether you have salvation in Christ. If you commit the money to a bank, they take it and keep it. If you commit your soul to Jesus by a simple heart decision of repentance and faith, the Lord takes over and one is there-

fore a child of God.

In II Timothy 1:12 Paul said, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Notice Paul did not say, "I keep on believing and have a feeling of assurance." No, Paul said, "I HAVE believed." Paul had one time believed in Christ. He had one time committed things to Christ and now he trusts Christ to keep what has been committed to Him.

So salvation is received instantly upon a simple heart decision of repentance and faith.

3. You ask, "When one is converted do the new birth, Holy Spirit and forgiveness of sins all follow immediately?"

ANSWER: Yes, immediately when one trusts in Christ the Holy Spirit moves into his body and his body is the temple of the Holy Spirit. Immediately he is born of God, his sins forgiven, his name written down in Heaven, he becomes "partaker of the divine nature," the Scripture says. All of his sins, past, present, and future are blotted out because they are already paid for by Jesus Christ who died on the cross for them.

4. You say, "I cannot pray intelligently, was converted in 1930."

ANSWER: But the Lord knows your heart just the same. If a child was sick of a fever and could not talk intelligently, would not mother's love be just as faithful? Would a father disown a child because the child was ignorant or sick or confused? No more will the Lord Jesus disown His own, one who has trusted in Him.

I do not understand the other references to Matthew.

In Jesus' name, yours,
John R. Rice

"A little while to sow in tears and weakness
The precious seed along the vernal plain,
Till into life the tender blade expanding
Fresh promise gives of summer's ripening grain.

A little while of patient, earnest labor,
For His dear sake, our best and truest friend;
A little while to wait for His appearing,
And then the joy that nevermore shall end.

A little while to bear the cross for Jesus
And meet the foes that once He overcame;
To stand unmoved, the sword of truth uplifting,
And through its power to conquer in His name."

—Fanny Crosby



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The Lion, Greyhound, Goat, and King

(Continued from page 1)

"The words I speak, I speak not of [from] myself." His works were not His own, for He said, "The Father that dwelleth in me he doeth the works." The glory He sought was not His own, for He said, "I seek not mine own glory." Notice: not His will, not His words, not His works, not His glory. Clearly Jesus was conqueror of self.

He conquered sin. Men and devils, angels and God said so.

Men said so. Pilate, His judge, spoke for the race of men when he said, "I find no fault in this man."

Devils said so. Demons of the pit, what manner of man is this about to cast thee out? And the demons cry, "We know thee who thou art, the holy one of God."

Angels said so. Angel of God, who is this promised Babe? And the angel said, "That holy thing that shall be born of thee, shall be called the Son of God."

And God the Father said so. "And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

He conquered Satan. He said, "The prince of this world cometh and findeth nothing in me." There was no place for the sole of Satan's filthy foot in the pure heart of the sinless Christ. Vanquished three times on the mount of temptation, we read that "then the devil leaveth him." Satan was conquered by our glorious, victorious Christ.

He conquered the sepulchre. Consider the invisible Armageddon fought on the night before the resurrection at the tomb of Jesus Christ. There He lies in the grave, a dead man who had actually claimed to be God! Before the grave a great stone is placed and sealed. Around that sealed sepulchre a cordon of the iron legions of Rome. And around earth's strongest men Satan's unseen host with Death at their head.

But thank God,

"Death cannot keep his prey,
Jesus my Saviour.
He tore the bars away,
Jesus my Lord,"

and up from the grave He arose, victor over Death, triumphant over powers unseen, conqueror of the sepulchre.

And blessed be God, His victory is our victory. If God be for us, who can be against us? His conquest of sin, Satan, and the sepulchre means our conquest of these foes if our trust be in Him. That is why we exultantly sing,

"For the Lion of Judah shall break every chain,
And give us the victory again and again."

The Greyhound Illustrates the Seeking Christ—the Divine Pursuer of Souls

The greyhound is the fleetest of dogs and is used for hunting. The hare is swift, but the greyhound is his master. When he starts, a hare, the hunted animal, flees like the wind, but the pursuing hound keeps on. The hare begins to tire. He tries all his arts to get out of sight of the hound. But the pursuer is relentless. On he comes, nearer and nearer until at last the swift hare, exhausted, is run to earth.

Jesus Christ, my friends, came not only to save the lost; He has to seek them. For it is one of the ironies of life, and a master stroke of Satan that sin has given men a distorted view of God. Men see God as an omnipotent tyrant, so that they seek to evade God, to avoid the subject of salvation. They flee from the Saviour. Hence the Son of God must not only die on a dreadful cross for the saving of men, but He must also pursue fleeing men to convince them of the blessedness of salvation, and to present His overture of love.

He seeks us through the books we read, the sermons we hear, the interest of Christian friends. He seeks us through the joys of life, the blessing of health, the pain of sickness, the sorrow of bereavement. He seeks us through the coming of little children into our lives. Through dreams, and music, and sadness, and tears, He follows us and speaks to us. And

through a mother's looks and prayers, and through the still small voice which God has put into the heart of every man. And though the soul of man tries to evade the Saviour, His love is patient, His wooing persistent, His pursuit of the soul relentless, and I am praying God that Jesus Christ, Heaven's Greyhound who is on the track of your soul, my unsaved friend, will catch up with you this very hour.

The Goat Describes the Suffering Christ—Our Atoning Sacrifice

The goat in the Old Testament was an animal of sacrifice. The most notable day each year in Israel was the great Day of Atonement. On that day two goats were taken to make atonement for the sins of the people. The lot was cast between the goats to determine which one was appointed by God to die. Before the eyes of the waiting multitude the priest slew the appointed goat and carried its blood in a basin into the presence of God within the veil.

The living goat was then brought forward. The High Priest put his hands on its head and confessed the sins of the people, thus transferring their sin to the goat. The living goat was then led away into the wilderness bearing the sins of the people and was never seen again.

The death of one goat and liberation of the other was one vast moving picture of the atoning death of Christ. As the Lamb of God, He died for the sins of men and carried our sins into the land of God's forgetfulness. The dying goat is God's picture of Calvary told beforehand. An innocent, unoffending animal dies that others might live.

Note the parallel between the sacrificial goat and our Lord Jesus Christ. Each was divinely appointed, officially purchased, and publicly slain.

The goat was divinely appointed. It was chosen by lot to die. The Scriptures declare, "The lot is cast into the lap, but the whole disposal thereof is of God (Prov. 16:33). By means of the lot, God put His finger on the goat that had to die.

At the presentation to Israel of Christ as the Lamb of God by John the Baptist, God said to John, "Upon whom thou shalt see the Spirit descending . . . the same is he." The finger of God thus pointed out to John the divinely appointed lamb.

Moreover the goat was officially purchased. No private citizen furnished the goat. The priest "shall take of the congregation of Israel two goats." So that the goat would represent the whole congregation the money of purchase was taken from the public treasury. It was officially purchased by the priests as a national sacrifice.

Similarly with thirty pieces of silver out of the public treasury the priests paid Judas the betrayer to deliver the Lamb of God into their hands.

Then, too, the goat was publicly slain. Before the eyes of the people for whom it was about to die, and as a public spectacle for all to see, the goat was slain.

Nor was the crucifixion of Christ done in a corner. It was no private execution. Jesus was publicly slain. Before the eyes of the multitude and hanging between Heaven and earth for all to see, the Lamb of God spilt His blood for the sins of the race.

Is there an unsaved man or woman reading this message? Let me ask you—and it is no idle question—What does that shed blood and broken body mean to you? Do the wounds of Christ bring no response from your heart? Peter called Jesus' blood "precious blood." What name do you give it? Is it precious to you? Or is it nothing to you?

The priest, you recall, placed his hands on the head of the goat in confession, and as a mark of identification with the animal that was to carry their sins away. Have you done that? How I thank God for the day when I claimed Jesus as my own, and claimed His death for sin as my death. I saw

that day it had to be His death if I was not to die eternally for my sins. I realized that if I did not let the Christ of the cross carry away my sins, those sins would carry me away. It is the greatest day of man's life when he says for the first time,

"My faith would lay her hands
On that dear head of thine,
While like a penitent I stand
And there confess my sins."

The King Speaks of the Enthroned Christ, Our Coming Invincible Sovereign

The Christ once crucified will come to earth again. Not as a babe in arms; not as a Saviour slain; but clothed in the might and majesty of the Godhead, Christ will descend from the skies. The hymn tells us:

"Crowns and thrones may perish
Kingdoms rise and wane."

But not so with Christ's kingdom. His kingdom is an everlasting kingdom. No power, either human or Satanic, will ever overthrow it. He is the King against whom there is no rising up. There is no possibility of successful rebellion against His rule. Who will stop Him from coming? Who will be able to challenge His supremacy? Jesus Christ will be the one only invincible Sovereign this world has ever known.

Oh what a day it will be when Christ comes back for His own!

"Jesus is coming, sing the glad word,
Coming for those He redeemed by His blood;
Coming to reign as the glorified Lord—
Jesus is coming again."

That day is one day nearer to us now than it ever was before. Think of it, you who have never bowed the knee to Him. Think of it, you who have never knelt at Calvary. Think of it, you who have remained unmoved by the spectacle of His sufferings. Think of it, you who continue to flee from a Saviour who has nothing in His heart for you but love and a desire to save you from the terrors of Hell.

Ask yourself, my unsaved friend, right now as you read this message, What will be my answer when He confronts me with the mark of the wounds borne on my behalf? "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him." You with your sins were among that number who pierced Him. What will you say to Him

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Former Editor Atlanta Constitution Speaks Out Against Liquor

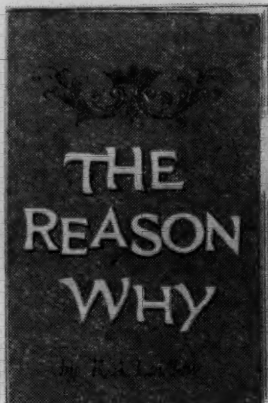
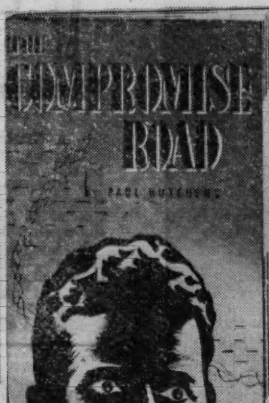
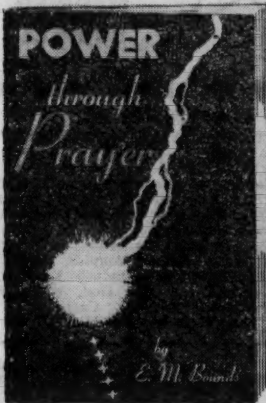
Henry W. Grady, the great Southern gentleman, statesman, and orator, speaking against liquor many years ago in Atlanta, said: "Don't trust it. Tonight it enters an humble home to strike the roses from a woman's cheek and tomorrow it challenges this republic in the halls of Congress. Today it strikes the crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage in this city humble enough to escape it—no palace strong enough to shut it out. The despoiler of man, the terror of women, the demon that has dug more graves than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood before Jericho. O my countrymen! Loving God and humanity, do not bring this grand old city again under the dominion of that power. It can profit no man by its return. It can uplift no industry, revive no interest, right no wrong. It comes to destroy, and it shall profit mainly by the ruins of your son and mine. It comes to bring gray-haired mothers down in sorrow to the graves. It comes to turn the wife's love into despair and her pride into shame. It comes to still the laughter on the lips of little children, and to stifle all the music of the home and fill it with silence and desolation."

Henry Grady was right. Always vote against legalized liquor.

—from National Voice

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By A. Sims

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Jesus Is Coming

(Continued from page 1)

with clouds; and every eye shall see him."

There will be no misunderstanding when Jesus comes. It could not possibly be kept a secret. This Scripture (Rev. 1:7) refers to His return to reign on the earth when He comes down, and when His feet land on the mount of Olives, and the Jews are regathered, and the battle of Armageddon takes place, and Jesus sets up His reign on the earth. That is the time He has in mind, but I remind you that even the rapture, the time when He comes after His saints, when the dead in Christ arise and we are caught up to meet Jesus in the skies—that could not possibly be secret. It could not possibly be figurative. It must be real and literal and definite, and every person on the earth will soon know it when it takes place, for there will be literally millions of people caught away in a moment. And no phenomenon like that ever hit this earth before. I say, Jesus is really coming, literally, praise God!

2. No Man Knows the Day or Hour of Christ's Coming

The next thought is this: We do not know when.

There are those who say, "We will look at the great pyramid and figure out when He will come. We will measure out to where we believe, perhaps, the outside layer used to be (but it is not there now). We will take a foot rule, or a steel tape and measure the passage inside. A little farther it is enlarged. That is a time of prosperity. You come on down a passage into the heart of the great pyramid. This passage is narrow. That is a time of trouble, perhaps of war." They say, "We will make every inch mean a year." Why? "Well, we just want to do it that way." So they make every inch mean a year. They come on and count so many inches. It is about 1,940 inches and the thing comes to an end, and opens into a big space. That is about 1940, or some said 1936; September 16, 1936. They say, "On such and such a date, therefore, Jesus is coming." They are lying. They are deceived. The Bible says, "But of that day and hour knoweth no man, no, not the angels of heaven" (Matt. 24:36). Even the angels do not know.

Some say, "We will tell you what to do. The Bible mentions a period of time, 1,260 days. That makes forty-two months, or three and a half years. We ought to make a day mean a year." So instead of 1,260 days, they make it mean 1,260 years. The Bible does not say that. They say they prefer to make it mean that. Then they double that time for the other three and a half years, or half of a week of seven years. "We will double that and make it mean twenty-five hundred and some odd years. We will take a little from it and add a little to it, counting less for lunar months, and make it come out by that estimate."

Seventh Day Adventists did that. They said that in 1844 the Lord Jesus would return again. So they put on their white robes, gathered on the mountain tops waiting for His return. They sold their farms or gave them away, and they were ready to go. But the Lord Jesus did not come! So they had to come home and wash their white robes and make sheets out of them and go to working for a living.

They missed it that time, but in a couple of years, in 1846, they tried it again. Later they tried it again. They are still saying, "We missed it that time, but the time is coming soon." My friend, nobody knows the day nor the hour when the Son of Man is coming. Nobody knows when!

Somebody says, "Brother, I can prove by the Bible, or by signs, or from history, or by the great pyramid that Jesus will come at such and such a time." I say, "You are a deceiver. You know nothing about it." Nobody knows the day nor the hour. Nobody can tell. Not even the angels in Heaven know ahead of time when Jesus is coming.

3. Christ May Come at Any Moment

Now another thing about the second coming is: It may be at any moment. Nothing is clearer in the Bible than that. Jesus says, "Watch therefore; for ye know not what hour your Lord doth come" (Matt. 24:42). Again He said, "What I say unto you, I say unto all, Watch" (Mark 13:37). What is the one word Jesus gave to the Christian about His coming? Watch. Every day since Jesus went away every Christian who does his duty expects that Jesus might come that day. You say, "But He hasn't come." I know, but your duty is to watch, for He might come this day.

Somebody else states that certain prophetic events must come first, then Jesus is likely to come. I say, you are mistaken. If the Bible means what it says, then it means that at any moment—you do not know what moment—Jesus may come. When Paul wrote about it, he said, "We that are alive and remain . . ." Paul said, "Oh, He may come while I am alive. I will count myself with those alive." Paul expected Jesus to come in his time. You say, "Paul was mistaken." No, Paul was not mistaken in doing exactly what Jesus said. Jesus might have come at that time.

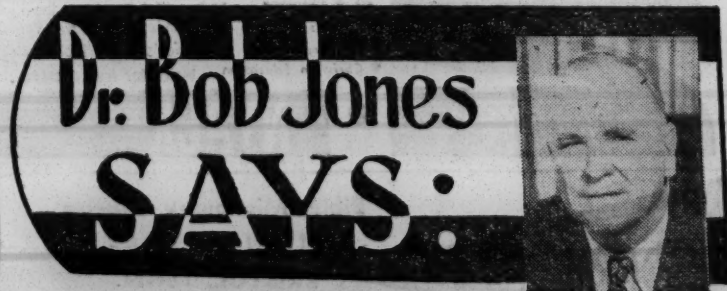
Or somebody says, Doesn't the Gospel have to be preached to all the world first? The Gospel has already been preached to all the world. Turn to Acts the second

(Continued on page 7)

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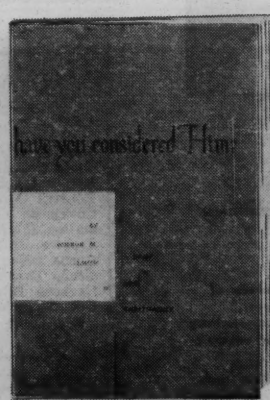
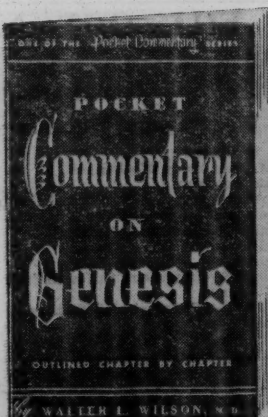
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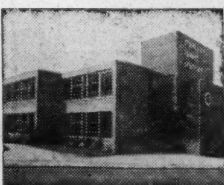
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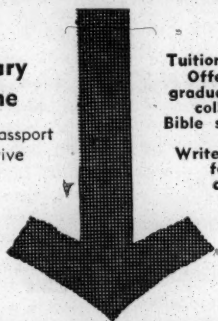
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Jungle Doctor Looks for Trouble

(Continued from page 1)

is supposed to have cast a spell, the girl that you yourself saw with the witch-doctor's horn on her head. Bwana, she is dead."

"Yah," I said, jumping to my feet, "dead? What was the cause of her death?"

I stepped back a pace and nearly cannoned into Perisi who was behind me.

"Yah," she said, "I heard these words. Tell us, Hezeroni, what has happened?"

"Bwana," said the mail man, "it is a strange thing. It is beyond my understanding. Behold, the girl was eating stew made from a goat paid by the Chief to the witch-doctor, for his work in smelling out this spell Simba is supposed to have cast. Yah, and suddenly, as she ate, she cried out that something was in her throat, and then it was as though someone was strangling her. The witch-doctor did the work that we call 'tula malaka,' but, Bwana, it had no strength to help her. For half an hour there was much trouble and then, Bwana, she died."

"Kah," I said, "it must have been that she swallowed a bone and it got across her larynx, the place where you talk and breathe. Heh, if only we'd been there."

Daudi came up at that moment and I picked up the crocodile forceps.

"These would have been just the thing. See how you could pick up."

I put them through the neck of the pickle bottle, and groped inside, in a way that your fingers couldn't possibly have done, and lifted out imaginary objects.

"Heh," said Hezeroni, "that would have done it, Bwana, but the fingers of the witch-doctor only pushed it in more firmly, and she died. There is great trouble in the village. Tonight you will hear the death drum. Tonight there will be great trouble all over the place. There will be spells, Bwana, and witchcraft and black magic. Heh, it is a night

that makes my flesh creep, and my skin tingle."

"Hongo," said Daudi, "you and your skin tingling. This will make it tingle."

He had poured hot water into the pickle bottle, washed it out, and then put in hotter water. We cleaned up the place where the thorn had entered his foot, and then carefully placed the hot bot-



tle so that the neck was directly over the hole in the foot.

"Yah," said Hezeroni, full of interest, "this is a new method."

Then suddenly his forehead wrinkled. "Heh," he cried, "it is burning my foot!"

"Truly," said Daudi. "That is the way to remove the thorn."

"Kah," yelled Hezeroni, "it will suck in my leg right up to the knee, perhaps my thigh. Bwana, it hurts! Yah! Heeh!"

Looking through the glass of the bottle we could see something black appearing on the skin surface.

"Yoh," exclaimed Daudi, "it will be out in a minute, that thorn. Have courage, thou that carriest the mailbag."

Hezeroni set his teeth and apparently was suffering agony.

"We must take that bottle off, Daudi. We're not getting the thorn out."

I slipped the blade of a knife between the skin and the bottle neck.

"Heh," groaned Hezeroni, as the pressure came down. "Yah, that hurt."

"Was the thorn a straight one, or curved?"

"Bwana, it's a curved one. Were not its other relations on a stick? Did I not see them?"

I picked up the crocodile forceps, grasped the end of the thorn that was just visible, and by manipulating carefully, brought to the surface an ugly-looking, inch-and-a-half-long thorn. I put this in Hezeroni's hand. Daudi bandaged up the place where it had been, after syringing it out with peroxide.

"Yah," said Hezeroni, "it was an enemy, Bwana, that one. Kah, but behold, it led us to find out words that we would not have found otherwise."

Quite a crowd of people had come around as we spoke; amongst them, one of these figures that we now had come to realize were M'bovu's men. They just came to the hospital and sat about. Apparently they did no harm but they listened, and I felt sure were up to all manner of sly tricks. I noticed Daudi slip away as I talked to the people.

"Look," I said, "here is a thorn. Heh, an ugly thorn that entered into the foot of Hezeroni here! He was walking along the path with the mail-bag over his shoulder. He did not notice it, and yah, in a second it was in his foot. And while it was there, Hezeroni, did it bring you joy?"

"Kah," said the African, "joy, Bwana? Heh, I walked only on my heel. Yah, it became sore, and then, Bwana, my foot swelled and all up my leg was fire. Yah, and it throbbed and throbbed. Kah, joy? While it was in my foot? Uh, uh."

"It was easy to get in, however?"

He nodded. "It was in in a second. To get in was easy."

"Yet it was hard to get it out?"

"Heh, yes, Bwana," chimed in a voice, "there was Mpoko, of the Chimambwa tribe who died because of a thorn in his foot."

"Hongo," I said, "it's a small

thing but dangerous. Do not forget that sin is like that. Think of sin as you see thornbushes. Think of sin as you are pricked by thorns. Sin does that sort of thing. It is easy to get into you. You cannot get rid of it by yourself. Behold, all the time it is in you, it produces pain and sadness, and death. Leave sin long enough in your soul and it will certainly produce death."

"Heh," said one, "and how, Bwana, shall we deal with this trouble?"

Then I told them about Jesus, the Son of God, and I told them that whoever believes in Him—believing means backing your thoughts with the whole of your living—has everlasting life.

"Bwana," said an old woman who had joined the throng, "tell us, how did you get that thorn out of Hezeroni's foot? Did you have some piece of iron with wisdom in it?"

I took my shining forceps and showed them to her, wiggling them in the appropriate way.

"Yah," they said, "behold, this is a thing of wisdom. See how it works."

I threw a couple of small pieces of stick into the pickle bottle.

"See if you can get those out with your fingers," I suggested.

For a while they tried without any success. "Yah," said M'bovu's messenger, "Bwana, they will not come out."

"Hoh," I said, picking up the forceps and lifting them out in a matter of seconds.

"Yah," they said, "this is a thing of wisdom."

"Kah," said the old woman, "it would have been good if those weapons had been in our hands when the girl swallowed the bone near the village of M'bovu yesterday."

The African with the red mud in his hair and the spear in his hand turned on her with such an ugly look that a sudden silence came upon everybody. And then a small boy said:

"Yah, Bwana, behold, does not your chuma—your instrument—open and shut its mouth like the snake that was in the operating theatre yesterday that you killed?"

Again the man with the red mud in his hair and the spear in his hand turned upon me with a queer look in his eye. He muttered something and stalked out through the gates.

Daudi came up to me and touched me on the shoulder.

"Bwana, I have been to the operating theatre. There is nowhere that a snake could have got in. Behold, I have been trying to pull it through any hole that is available. Make no mistake. It didn't get in by itself. It was put in by one of the evil men of that evil Chief, M'bovu."

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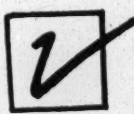
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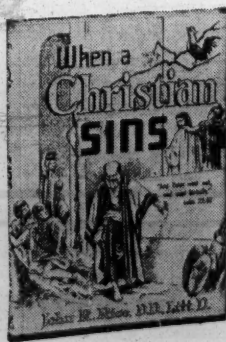


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| Q. 1: | Is it possible to become a sinless Christian? Can you reach a state of perfection in the Christian life on earth so that you do not ever sin? | Yes <input type="checkbox"/> | No <input type="checkbox"/> |
| Q. 2: | Is it possible for a Christian to sin so grievously that he loses his salvation? | Yes <input type="checkbox"/> | No <input type="checkbox"/> |
| Q. 3: | Does salvation mean that a Christian can sin without ill effects in his life? | Yes <input type="checkbox"/> | No <input type="checkbox"/> |
| Q. 4: | Will a Christian who lived a carnal life on earth be as happy in Heaven as a Christian who lived a deeply spiritual life? | Yes <input type="checkbox"/> | No <input type="checkbox"/> |
| Q. 5: | Can a Christian be forgiven of sin and cleansed no matter how much or how grievously he has sinned against his Saviour? | Yes <input type="checkbox"/> | No <input type="checkbox"/> |
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- ☐ Toccoa Falls Institute

Zone State

The Lion, Greyhound, Goat, and King

(Continued from page 2)

in the final examination that lies ahead for you and all of us?

The coming of Christ, we are told, is "in an hour that ye think not." That means it may take place at any hour. Jesus said, "Take ye heed; watch and pray, for ye know not when the time is" (Mark 13:33). That means, as plainly as words can tell it, that His coming may be at any time, any day, any hour. O man, O woman, are you ready?

When Christ comes, He will call up His own from earth to Heaven to escape the wrath of God.

Every true Christian will be removed from this earth before judgment falls. We shall be "caught up to meet the Lord in the air" (I Thess. 4:17). Hell will then be let loose on this earth as God gives a godless world over to judgment. Red waves of war will deluge the nations. Tribulation judgments will sweep the earth.

The coming of Christ, our invincible King, is the hope of the Christian in this hour of the world's darkness. We are living in a day when men's hearts are failing them for fear and for looking after those things that are

coming upon the earth. But that brightest day for the Christian will be the blackest day those out of Christ have ever known. No wonder we who are ready long with all the heart that is in us that our loved ones, friends, and neighbors might also be ready with us.

Let me, then, urge you who are unsaved, right where you are, to turn with a sincere heart to the Saviour. Repent of your past sin and unbelief as the rest of us who are now saved have done. Put your trust for salvation in this sinless, seeking, suffering, but victorious Christ. His coming will then be a day you will not dread, but instead, will be the gladdest day that has ever dawned for you.

—The End—

"Sword Wit Sharpener"

The Scribes and the Pharisees

Matt. 23

CLEWS ACROSS

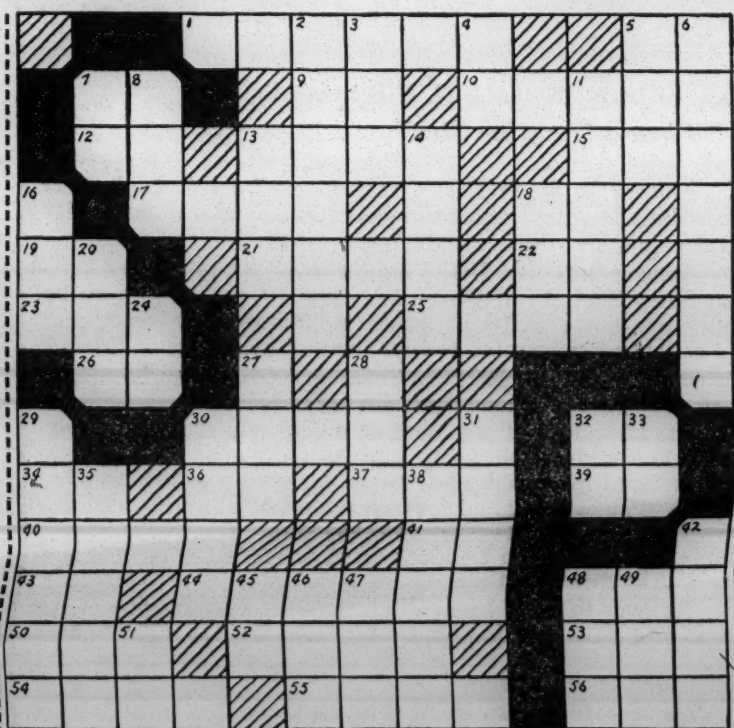
- 1 "... of the scribes." (Mark 12)
- 5 Major General (abbr.)
- 7 "Say unto him, ... what authority doest thou these things" (Mark)
- 9 Hectoliter (abbr.)
- 10 "Do not ye ... their works."
- 12 "And to ... called of men, Rabbi, Rabbi"
- 13 "Some of them ye shall ... and crucify."
- 15 A compass point (abbr.)
- 17 "And the chief ... (s) in the synagogues"
- 18 Sergeant Major (abbr.)
- 19 Nova Scotia (abbr.)
- 21 "All their works they do for to be ... of men."
- 22 Epistle (abbr.)
- 23 Organ of hearing
- 25 "Blind guides, which strain at a ... and swallow a camel"
- 26 "For ... devour widows' houses"
- 30 "For ye ... the uppermost seats" (Luke 11)
- 32 "Thus saying thou reproachest ... also." (Luke)
- 34 "And love the uppermost rooms ... feasts"
- 36 Same as 34 across
- 37 Make a mistake
- 39 River in Italy
- 40 "For they ... heavy burdens and grievous"
- 41 King of Bashan
- 43 "... shall be required of this generation." (Luke)
- 44 "How can ye ... the damnation of hell?"
- 48 The gibbon, — a —
- 50 "Because ye build ... tombs of ... prophets"
- 52 Guiltless
- 53 "Within ye ... full of hypocrisy and iniquity."
- 54 "I ... unto you prophets, and wise men."
- 55 "And ... over judgment and the love of God" (Luke 11)
- 56 "But ... unto you, scribes and Pharisees, hypocrites!"

CLEWS DOWN

- 2 "Ye are like unto ... sepulchres."
- 3 "Upon you may come ... the righteous blood shed upon the earth"
- 4 Each (abbr.)
- 5 "Ye also outwardly appear righteous unto ..."
- 6 "Therefore ye shall receive the ... damnation"
- 7 Blue Book (abbr.)
- 8 Yea
- 11 "Said unto them, Why ... ye me" (Mark)
- 13 Dutch form of cupboard
- 14 "And for a pretence make ... prayer"
- 16 "For ... is your Master, even Christ"
- 18 "Ye compass ... and land to make one proselyte."
- 20 "For they ... and do not"
- 24 Second tone of the scale
- 27 "Themselves will ... move them with one of their fingers"
- 28 "If a man keep my saying, he shall never ... death." (John)
- 29 Customs
- 30 "Lawyers! for ye ... men with burdens" (Luke)
- 31 "Scribes and the Pharisees began to ... him vehemently." (Luke 11)
- 32 "Ye shut ... the kingdom of heaven against men."
- 33 Therefore
- 35 "Ye pay ... of mint and anise and cummin."
- 38 Large stout cords
- 42 "And the truth shall make you" (John 8)
- 45 Spain (abbr.)
- 46 "Ye make clean the outside of the ..."
- 47 Constellation
- 48 "Omitted the weightier matters of the ..."
- 49 A Negro people in Nigeria
- 51 Half an em

Deadline: June 23, 1958

PUZZLE NO. 24



Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois

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Name _____

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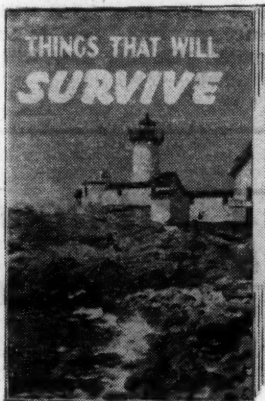
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Free!

with a correct entry for
Puzzle Number 24

Things That Will Survive

By Theodore H. Epp



This book was formerly titled, *Things That Cannot Be Shaken*, and contains five chapters: (1) Things That Must Soon Be Shaken; (2) Why These Things Must Be Shaken; (3) Things That Cannot Be Shaken; (4) The Permanent Things Brought to Light; and (5) The Unshaking God. Some of the unshakable things the author deals with are the triune God, the throne of God, the Word of God, the true Church and God's earthly government under Christ's rule.

A notable feature about this book is the abundant use of Scripture. You will be immediately impressed, upon picking up the booklet, at what free use Mr. Epp makes of the Word of God. At almost any place you open the booklet you will find more Scripture than comment. A truly refreshing study for these days when everything about us is being shaken.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, *Things That Will Survive*, your entry must be postmarked by midnight, June 23, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 24 will appear in the July 4 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty will receive a World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be your responsibility

Infirmities In Prayer

(Continued from page 1)

quest. "Faith is the assurance of things hoped for." Faith acts mightily on the assumption that the thing hoped for is, and that the next step may bring us face to face with our goal.

Have we this kind of faith? When we turn to God in prayer, do we turn to it with the quiet assurance that we are drawing near to a boundless treasury? Do we set about it as though our hands were upon mighty levers whose movement can effect a revolution?

King George touched an electric button in London, and a gate swung open in Canada. A lever was turned in London and a Government House in Cape Town was flooded with light. When we pray to the Lord, does any analogous possibility thrill our souls? Have we faith that we can open closed doors, or that we can be the ministers of enlightenment even to souls that are far away? Surely one of our infirmities is our weakness of faith. We are not uplifted by the assurance that we are in touch with the possibilities of endless possessions.

Our Weakness of Spiritual Perception of Values When We Pray

Another infirmity which I will name is the *weakness of spirituality*. Even when we go to the treasury we frequently ask for the smallest things. We do not honour the great God by the greatness of our requests. "We ask amiss."

Suppose that I were to be admitted into a great library and I were to be taken around by the owner and reader of the books, and suppose he pointed out to me their wealth of glorious lore, and the wonders of music, of vision, and of dream which they enshrined, and suppose he were to say to me, "Take whatever you like from my library," and I were to choose a wastepaper basket! Would not my request disparage the owner and trifle with the wealth of his provision?

Or if in some great studio the artist himself should point out to me the riches of perception and the glory of workmanship in line and colour, and he were to offer me anything I pleased to choose, and suppose I were to carry away a picture frame!

But occasions that would be incredible in human relationships are quite common in our relationships with God. We ask Him for things that matter least. We neglect the things that are all-important. We emphasize the temporal rather than the eternal. We choose the earthly instead of the heavenly. We emphasize goods more than goodness, and we are more concerned with bodily health than with spiritual robustness. And all the time the big things are waiting, "above all that we can ask or think."

Prayers Limited By Our Weak Sympathies

And here is another of our infirmities when we seek to commune with God—our *weakness of sympathy*. There is little range in our intercessions. The liners on the high seas can now be contrasted by the wealth of their

bility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items.

Answer to Puzzle No. 21

P	J	O	H	N	Z	E	L	O	T	E
O	A	N	D	H	E	A	I	R		
W	M	E	E	B	T	L	A	B		
E	S	E	A	N	E	H	I	A		
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I	N	T	W	E	L	V	E			
P	T	O	R			A	N	D	R	E

wireless equipments. Some equipments can only carry correspondence over exceedingly limited areas, while the greatest liners throw their mystic arms over enormous seas.

A man's sympathies may be regarded as his wireless equipment. Some are pathetically poor and have no range beyond the circle of their own family life. Others may be sensitive over the area of their own denomination. But powerful saints have an equipment which touches the joys and sorrows of the uttermost parts of the earth.

Our prayers are determined in their range by the wealth or poverty of this equipment, and I think we may say that very commonly our sympathetic correspondences are dwarfed and scanty.

We Are Weak In Understanding What We Should Pray For

And the last infirmity that I will mention is the *weakness of understanding*. Frequently when I pray I am face to face with problems to which I can see no solution. We cannot see all round the thing, and we "know not what to pray for as we ought." I am writing these words in the critical hours of the Balkan crisis. Just precisely how shall I pray about it? What would be best for Europe? What redistribution of powers will redound most to the glory of God? Here my understanding may be limited, and I pray without the requisite enlightenment. Well, in all these ways the spirit is encumbered by infirmity, and we are in great need of a mighty Helper. "The Spirit also helpeth our infirmities," and most assuredly He helps us in the midst of all the weaknesses of an enemy. Wherever the soul stumbles in its frailties, the Holy Spirit, if we permit Him, will bring the needful help.

The Blessed Holy Spirit is Our Prayer Helper

But more than all this I feel sure that the Holy Spirit strengthens the very prayers we make. For what weak things they are, even at the best! Perhaps my body is itself a hindrance. I have a hard day's work, and I am tired out, and I have scarcely the physical or mental vigour to fix my thoughts upon the Highest. My evening prayer is very weak, and has little promise of effectiveness. But surely just here the Holy Spirit will help my infirmities by adding strength to my petitions! Some signatures change weak appeals into conquests.

If we can only secure the signature of a member of the Royal house, what urgency it gives to our plea! And perhaps in the mysterious depths of the soul our poor lame appeals receive the signature of the Holy Spirit, and He "maketh intercession for us with groanings that cannot be uttered."

And, finally, I think the Holy Spirit corrects our prayers. We may pray in our short-sightedness, and we ask the things that will bring no blessing. But the Holy Spirit, who knoweth the mind of God, puts aside our own petition and intercedes for what will bring us the gift of God's wonderful grace. The Apostle Paul prayed that he might be delivered from his "thorn in the flesh," but the Holy Spirit interceded for him, and while the thorn remained he received an all-sufficient endowment of the grace of God. And St. Monica, the mother of Augustine, prayed that her son might not be taken from her side. But the Holy Spirit interceded, and Augustine was taken to Italy, to Milan, to Ambrose, and to his life in Christ!

And thus are we saved from the peril of our own limitations, and better things are given to us than we desired. Our Friend in Communion watches our interests rather than our words, and the gracious answer that comes to us is inspired by His understanding of all things, "yea, of the deep things of God."

(From THINGS THAT MATTER MOST, by John Henry Jowett, D.D.; Published by Fleming H. Revell Company. Used by permission.)

Jesus Is Coming

(Continued from page 3)

chapter. At Pentecost, the Scripture says, "And there were dwelling at Jerusalem Jews, devout men, out of every nation under

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heaven." So the Gospel has already been preached to every nation. When Paul wrote to Rome, in the book of Romans, he said, "Your faith is spoken of throughout the whole world." The whole world had heard about the Christians at Rome. The Bible makes clear that the Gospel had already gone to every nation. Nothing remains before Jesus comes. In truth, that Scripture—that the Gospel must be preached to all the world—is talking about the tribulation time, and it is the Jewish remnant that will carry the Gospel everywhere before Jesus comes back to reign, after He has carried us away. Then after the tribulation, Jesus is coming back again to set up His kingdom. In those three and a half years of the tribulation time, the Gospel will be carried everywhere by converted Jews and others who will then preach.

Nobody knows when His coming will be. It is likely to be at any moment.

If Jesus does not come before we get home tonight, when you lay your head on your pillow, say, "Well, blessed be God! Jesus may come before tomorrow morning." That would be a glad good morning! If we wake up in the morning and Jesus has not yet come, we should say, "This may be the great day when I will hear the trumpet sound and the voice cry, 'Behold, the bridegroom cometh, go ye out to meet him.'" You may not, another night, lay your weary bones down to rest. You women may not fix another meal. You good women, with your sorrows and heartaches, you may well say, "Thank God, Jesus may come tonight!" Tonight, while I speak, Jesus may come. Oh, it may be this moment. Nothing prophesied intervenes. He is certain to come, and He may come today! It may literally be true that millions of saved people who are now alive will never die, but will be caught up to meet Christ in the air.

Christ is really coming. Nobody knows when. It may be tonight. It may be now—anytime.

II. HOW CHRIST'S COMING WILL AFFECT US

The second main point is: How

will the coming of Jesus affect us?

1. Christians Will Have a Joyful Time

First of all, there will be many joys. I will not dwell on them now, but will only mention them. I must be growing old because I have an increasing hunger for the people who are gone—my good father, brothers, and others. A man told me the other day how old his father was, and I began to count up. Another old man told me he was born in 1861. He is eighty-one or eighty-two, and he was born four years after my father. God bless the memory of my good dad!

I will see my mother, and I will see dear P. B. Chenault, bless his name, and I will see many another one who has gone on before. I will see Brother Middleton, too. That will be wonderful.

I will see the Lord Jesus and will kiss His feet. If I wish, I can put my finger in His nail scars. There will be many joys when Jesus comes. I am so glad He is coming. I will see my mother and my father, and I will see Jesus. I will put off this old body. I get hot these days. I wish I could get as hot spiritually as I was physically yesterday. One day we will not need any air-conditioning. That will all be fixed, bless God!

2. Business of This World Will Be Left Behind

There is something else to consider about Jesus' coming. First, all the carnal and worldly matters will be left behind. Your business will be left behind. Paul said, "Do not worry about your belly or what you eat. God shall destroy both it and them." Oh, so many of us spend our time satisfying our stomach. God said that all of these days will be soon past, anyway. He did not mean we are not to eat, but that we should be spiritually-minded and that eating is but an incidental matter. He wanted that our passions do not control us. He said, "God shall destroy both it and them."

Brother, when Jesus comes, a lot of things are going to be left undone. I imagine one day there will come a great cry, "Behold, the bridegroom cometh; go ye out to meet him," and Brother Patton will say, "I have got to get down to Machinery Sales and Supply Company"; but you will leave it all behind. I can imagine Brother Widner might say, "What about Laurel Land Memorial Cemetery? A lot of things are being planned out there—landscaping, etc." But the Lord will say, "That's all right, Earl. Laurel Land is already ruined." It will be then. Not all the graves will be disturbed, but dirt will be scattered everywhere. Beautiful Laurel Land will need landscaping all over again. Brother Widner, when Jesus comes. You will be gone; your business will be left behind.

At that time there will be things I want to do. I might say, "Lord, I was looking forward to the time when I was to go to Cedar Lake, Indiana, to speak for eight days. We had planned it so long; the Christian Business Men of Chicago put whole page advertisements in some Christian magazines, and advertised for months over the radio and through the press that I was their principal speaker. Lord, am I not going to that big Bible Conference where people were to gather from far and near?" He will say, "There will be no Bible Conference. That doesn't matter now. You are coming on with Me." Yes, one day I am going to leave my business and leave everything else. When Jesus comes, I am going to say "Good-bye." We had better get ready for it.

A little boy drowned in Forest Park Pool in Fort Worth. I was asked to preach the funeral because when he was just twelve years old I won him to Christ. The next day after the funeral his father came and said, "Mr. Rice, I want to talk to you." He sat and talked about "Scotty." "I went out in the garage, there was the little train, the top, the kite, the ball and gloves. I stepped out and looked down the street a few blocks and saw that awning business on Henderson Street—that business I loved and put my life

into, and spent sleepless nights over, and worked and worked and worked at it. Then for the first time I thought about it. When I went out and saw that little fellow's toys, and how he went off and left them, it suddenly appeared to me that I am going to leave my toys one day. This factory is only a toy. I will go off and leave it just as certainly as Scotty left his little train out there in the garage."

Your business will not look so big then.

Brother Greer may say when Jesus comes, "But a lady out here has a leak in her bathroom; she has already telephoned for a plumber. I have to go." But the Lord will say, "Never mind about your plumbing tools—you won't need them in Heaven." You do not have to run plumbing under the streets that are already paved with gold. You wouldn't know quite how to do it up there, would you? God is not going to be much interested in plumbing, and neither are you when Jesus comes. The business of this world will be left behind.

I wish we knew how transitory, how temporary these things are that we waste our time and thought about! God knows they are little enough. I know they are bread and meat to us. And it is not only bread and meat; it is a sort of pride; it is being somebody; it is doing something worthwhile; it is doing a good job; it is maintaining a good name. But, Christians, one of these days you will say, "Good-bye" without time even to regret it. You will be gone, and only a few silly toys will be left behind. Listen, a man plays the fool to have his heart set on things of this world that he will go off and leave one of these days.

That is why the Lord Jesus says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares" (Luke 21:34). It is coming like a snare on the whole world, Jesus said. Oh, the second coming of Jesus! He will come one of these days, and every Christian will say good-bye to a lot of foolishness on which he has wasted years and built up and built up, and now it is thrown away and wasted.

Down on the seashore children take little shovels and buckets and dig in the moist sand. Here they make a fort or built a house with doors and windows, but in a few short hours the wave will lap just a little higher as the tide comes in, then the next wave will be one inch higher, and the first thing you know, from the lapping of the waves the sand will be washed out as smooth again as it was before! That is the way it will be one day with all anxiety and time and fret of the things of this world. It will be good-bye and they are gone—the silly toys on which you have wasted your life. The Lord tells us we had bet-

ter beware lest when He comes our hearts are overcharged with surfeiting, and drunkenness; lest it come as a snare and catch us unawares. He is coming. He is certain to come. It may be at any moment. Oh, friends, when He comes, what will it mean to you?

4. No More Soul Winning for Us When Jesus Comes

Here is another thing: Christ's coming will mean good-bye to opportunities for soul winning. We are trying to rush this church building on to completion. But, if I should spend my time here with things such as brick and mortar, and dollars and cents, plaster, lath, lumber, labor, raising wages, then suppose in a month or ten days, or tonight, Jesus comes! Time then would be gone and if I had held no revivals, how sad I would be! I believe God wants us to build a building, and a good one—one much better than the last one, with more equipment for the Sunday School; air-conditioning, etc.; but God wants us not to put our hearts on that very much. He wants us to have our hearts and minds on souls, and He wants us to have a constant burden of prayer that sinners will come here to the house of God and make it a place of prayer and repentance.

If every seat could be a mourner's bench for sinners seeking God; if the aisles could be crowded with sinners coming to God, and if the choir could be a place of Hallelujahs over sinners saved—it would be worth building plans. But if it is not that, then it is not worth it. Not worth our time and energy. When Jesus comes, the time spent on worldly things will be gone and wasted, and then what chance will we have to win souls for God?

As far as we can definitely know, there is only one reason that Jesus does not come, and He tells us what that reason is over in II Peter the third chapter. He says there will arise scoffers saying, "Where is the promise of His coming?" "I do not believe he is coming," they say. But He says, "The Lord is not slack concerning His promise, as some men count slackness; but . . ." (this is the secret, this is why His coming is postponed) "but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

He is not willing that sinners should perish; and so since His dear, hungry heart longs to see sinners saved, Jesus says, "Father, let me stay just a little longer. Let John Rice preach, and let others preach, and let the Gospel go out in print and over the radio just a little longer until somebody else repents." And the hungry heart of God postpones the coming of Jesus for this alone—only that sinners may be saved. And when Jesus comes, our reaping is done and our sowing is done

(Continued on page 8)

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Some of the country's best-beloved, mighty men of the Scriptures will speak on the Signs of the Times, the Rapture, the Second Coming, and Israel. The speakers will include: Dr. Charles L. Feinberg, Director, Talbot Theological Seminary, Los Angeles, Calif.; Dr. Thomas G. Lawrence, Bible Teacher, Pastor, Calvary Temple, Hartford, Conn.; Dr. Alan Redpath, Pastor, The Moody Church, Chicago, Ill.; Bishop Ernest J. Swalm, Brethren in Christ Churches, Duntroon, Ont., Canada.

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Jesus Is Coming

(Continued from page 7)

and our soul winning is over, and I will hold no more revivals.

My wife said this afternoon, "If you do not go hold a great revival somewhere this summer, then I will not know how to remember what happens, for I remember every year by some great revival." I have been in several revivals this year where I have gone alone, but she meant where I take my family with me. My friends, that went as a pang to my soul; like an arrow it struck me. If this summer should be the last I would ever preach, and I held no great revival, it would be a tragedy unspeakable. I would grieve over it a million years. Oh, Jesus is coming, and when He comes, we have had the last chance we will have to win those we ought to win.

Tonight if Jesus comes and there is a cry, "Behold, the Bridegroom cometh! go ye out to meet him," I can imagine God calls, "Come on, McGuire, it is time to go." And McGuire might say, "I want to see Jesus, I want to see my baby, I am ready to go, but, O God, down at the Katy offices there are lost men whom I had hoped to bring to hear my preacher. I had hoped one day to face them honestly and urge them to come to Jesus, but I haven't done it. O God, I didn't give my testimony!" But God will say, "It's all over now. Come on."

Or we will say it is McCollum. Suppose the Lord comes tonight, and you and I have to go. We hear the cry, "Behold the Bridegroom cometh, go ye out to meet him!" And McCollum might say, "But, Lord, though I am called to preach, I haven't held a single revival. I had to make a living, and I didn't cut all strings loose, I didn't go to Bible School. I am called to preach, God! I do not

want to be cheated out of my testimony, cheated out of my calling." And the Lord will say, "Your time is up. Come on." And you will say, "But I am not ready." I know you are saved, and I am only using you for an illustration, but your time will be over for soul winning pretty soon, and you had better do what you can now. Oh, the night is coming when no man can work! You had better work today and do what you can. Jesus is coming!

I can imagine a call comes tonight for Mitchell. You are going. Your wife is going. These children are going. And Mitchell says, "O God, I haven't been working at soul winning very long. Out yonder at the Lone Star Cement Company is a whole gang who curse and swear and who do not want God, and I thought I would win them. Oh, I have prayed, and I intended to, but I didn't. I was afraid I would say too much." (I know you have gone out and talked some). But the Lord says, "It is too late, now. Come on." I tell you, soul winners, you had better win souls now if you are going to do it. Jesus is coming, and the soul winner's time will be over. If there is anybody you want to win, you had better do it now.

How patient God has been! When you think about that, you can almost rejoice that Jesus hasn't come. When you think of all those you know who, if Jesus comes tonight, will be lost and left behind, you can almost rejoice that He has tarried. That is the only reason He does tarry; that is the only thing that keeps Him away. When one of these days the trumpet calls and we meet Jesus in the air, we will see Him and see our loved ones and be done with our sins and we will have a lot of joys, but we will meet a vacant place where some loved one ought to be.

Brother Joe (Joe Rice), let me ask you a theological question. Are there going to be any tears in Heaven? Is there going to be any sorrow in Heaven? Yes, I think there will be tears in Heaven. Brother Joe, that time when the Bible says God shall wipe away all tears from their eyes is over a thousand years after the rapture. Did you know that? You go back and read and see. That is a thousand years after Jesus comes to take away His saints. I do not know all that that means; I know I am in deep water; but a thousand years later, the Bible says that God Himself will be with them and be their God and He will wipe away all tears from their eyes.

Someone says, "In Heaven I don't think we will know who is left behind." Don't fool yourself. We know now. As many children as I have, when one is left behind, I know it. I drove thirteen miles one time without one of them but when I counted up and found one missing, we went back for her. When you get to Heaven there will be plenty of time to look around and find some aren't there whom you could have won, but didn't, and they are gone!

You know the song, "I Dreamed I Searched Heaven for You." What a tragedy it will be to get to Heaven and find some are not there we might have won. I will say, "Tom, isn't this wonderful?" He will answer, "Yes, it is." You can shout then, or cry, if you want to. To Brother Patton I will say, "This is better than selling machinery, isn't it?" In Heaven I will go around and shake hands. That is going to be joy. We will see our loved ones up there.

Forgive me, but I cannot talk without bringing to mind the burdens of soul winning. Some of you do not understand why I am not a better pastor. I have no heart for it. I go, go, go. You think I do not love you, that I am not a good pastor. And I guess I am not. But I cannot think of Jesus coming but that I see them come in from Waterloo, Iowa; from Minnesota; and from Chicago. They will come from New York state. They will come from Arizona, Nebraska, Oklahoma, Mississippi, Louisiana—souls I have won in revivals. I will have a pay-day then when the saints come in. I will have a good time

then. But it will be sad that somebody who sat and heard me preach, somebody's face I learned to love, won't be there. I have grieved over you, prayed about you, preached at you. I planned and tried to catch you before you got away, but you wouldn't come. I will look over the myriads of the saved with shining faces, but some of you who face me now will not be there.

And, Christians, if you do not want to miss somebody, you had better get them now. What about your little family circle? Is there any one of them who is not saved? When Jesus comes, there will be no time then to do your reaping. Do it now so you will have no regrets. Sam, you have a good job, lots of friends now, but when Jesus comes, there will not be time for soul winning. We

"I hear the words of love,
I gaze upon the blood,
I see the mighty sacrifice,
And I have peace with God.

"Tis everlasting peace!
Sure as Jehovah's name;
'Tis stable as His steadfast throne,
For evermore the same.

My love is oftentimes low,
My joy still ebbs and flows;
But peace with Him remains the same,
No change Jehovah knows."

—H. Bonar.

had better win souls while we can. The time for soul winning will be gone when Jesus comes, so you had better win them now.

III. IN VIEW OF CHRIST'S COMING: OUR DUTY

All right, what ought we to do in view of these facts?

Lay Aside Every Weight and Sin

First of all, let us lay aside every weight and the sin that doth so easily beset us. I would just admit certain things. For instance, every man feels, "I have to look after my family." I know that. Or you feel that a certain man didn't treat you right and you just can't forget it. You feel that you must lay by for old age. I know those things seem reasonable and logical—until you remember that when Jesus comes everything is gone. Oh, how can I think about worldly things? Let us lay aside every weight.

I was searching my heart this afternoon. Oh, if Jesus came, I know I would be so ashamed and sorry that I didn't do more soul winning, that I didn't weep more over sinners. I had plenty of square meals when I ought to have been fasting and praying. Oh, every weight—however big or little—lay it aside, I beg you. Jesus is coming. Lay aside the unbelief that besets you, and every grudge, every habit, every sin. Jesus is coming! Lay them aside. Let us lay aside every weight, and the sin of unbelief, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

What am I going to do in view of the fact that Jesus is coming? Let me read it to you. In the third chapter of Second Peter, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (vss. 11, 12).

Oh, what manner of persons we ought to be! What manner of a preacher I ought to be! Oh, how can I ever preach without tears? How can I live as if ordinary things matter when Jesus is coming and the end of all these things is coming. What manner of persons ought we to be! Let us lay aside every weight. Let us start again to crucify self. Do you know how Paul felt? He said, "I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway" (I Cor. 9:27). Oh, Christian people, lay aside weights tonight! I promise God I will try afresh the best I know how, to do that.

Mrs. Rice and I have been talking about buying a lot and building here. I should like to do it if God makes it so we can. I have been thinking tonight, O God, if it means settling down for this world, I wouldn't do it. O God, keep me from it! This world is not my home. I want to look forward to the day Jesus comes; so anything we build will have to be temporary, with our hearts on another world. You agree to that, don't you, Mother? (Mrs. Rice nods yes).

Oh, what manner of persons we ought to be! We need to be filled with the Spirit of God. These are great days we are in—terrible days, stirring days! These are days when we need the power of God. Wickedness and sin is rampant everywhere. There is a deadness in the souls of Christian people. God, revive us! How we need a revival! I need it, don't you? I felt like I should stay here and not go to Mississippi for a revival, as planned. God give us a great revival here in these days. Jesus is coming and what we do, we will have to do quickly.

Let me say another word. Dear lost sinner, what will you do? You ought to say, "God being my helper, I will be saved." Did you know, sinner, this world will blind you and get you interested in your body, in your belly, in what you eat and drink, where you live, in your friends, in fame, but all these are fading flowers, temporal, carnal things that will be wasted.

Brother McGuire, in the great tribulation time, there is going to be an earthquake and the Katy Railroad will not have a mile of track left that is not broken up. The Magnolia building will be shaken down.

Brother Ragland, one of these days the police force in Dallas cannot keep down all the riot and bloodshed and wickedness that will come on this earth. Oh, my friend, Jesus is coming! Lost sinner, are you going on in a world with hell on earth when Jesus takes away Mother and Father and all the saints; when all the good churches will be gone? Oh, the buildings will be here, but preachers and Christians will be taken away. Don't you want God tonight? I hope you will turn and be saved tonight.

I have singled out some of you tonight, hoping you will take it personally. I wish everybody would take it personally. Brother Hughes will listen while I talk to Tom Patton, and Mrs. Patton will listen. And this fellow in front of him will listen, and the one back of him. I pick on Brother Widner because I am not afraid of him. He is not as big as I am! But I want you to listen. My friends, I beg you in Jesus' name, let's take to heart the fact that Jesus is certain to come, that He may come at any moment; very likely He is to come soon.

I have no time to discuss it at length, but one of these days we will stand at the judgment seat of Christ. I handed you a printed sermon on the judgment tonight, but that judgment is for lost people. I have preached again and again on judgment since I have been in this town, but I have not preached on the judgment that Paul said about us Christians, "For we shall all stand before the judgment seat of Christ" (Rom. 14:10). There is a judgment of Christians. I haven't been preaching on that. I ought to, and I will.

We must meet judgment, too, not about our souls—we are already saved if we have trusted in Christ—but about our works. What a burning of wood, hay and stubble! The things that are so precious to us now are but trash to God. Some will be naked before God, saved though as by fire, with not a reward at all. That is the reason the Bible says some of the first will be last and some of the last shall be first. Some will lose their reward. Don't do it!

There will be a great time for some when we hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To some He will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord" (Matt. 25:23).

Oh, that day of rewards and judgments! That is the time when soul winners will begin to shine. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). O friends, let's get ready for that judgment seat of Christ. He said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). O friends, Jesus is coming. Do you believe it? Do you believe He is coming? Then what manner of persons we ought to be with all holy conversation and godliness.

I wonder if you are lost tonight and you want to be saved. Then tonight turn to Christ and be saved. Jesus is coming!

—The End—

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